

B103/E/50/3

Toronto synagogues give record Bonds sum

TORONTO - "With the participation of every Toronto congregation in the Yom Kippur High Holy Day appeal for Israel Bonds, this community has once again demonstrated its sensitivity and responsiveness to Israel's struggle for survival, by the largest number of Bond pledges ever achieved in the 21 year history of the Bond effort here."

This statement was made jointly by the co-chairmen of the synagogue division, Alex Eisen, Nathan O. Hurwich, and Dr. Norman Shaul in announcing the figure of more than \$16 million which represents the total of all pledges received in the campaign prior to and by the conclusion of the High Holy Day period.

In excess of \$3 million was raised directly at the High Holy Day appeals in the congregations, a significant total in view of the fact that many congregations had already had Bond appeals at Passover and Shavuot services, and the Yom Kippur pledges made by their members represent additional Bond purchases.

In their statement, the synagogue division co-chairmen commented that in only a few instances had the results not been up to expectations, and that at this appeal on the first anniversary of the Yom Kippur War, the overwhelming majority of Toronto congregations responded well to the present critical economic situation facing Israel.

The priority effort of community leaders, volunteers and Bond supporters is now focused upon the conversion into immediate cash payments of all Israel Bond pledges made at the High Holy Day appeals and previously in the campaign. This is a continent-wide effort being intensified during the 10-day period from Yom Kippur to Succoth and culminating in the National Day of Rededication on Sunday, Oct. 6.

The all-out action for Israel on Oct. 6 is being coordinated by Ben A. Himel and Harry Frank, and involves the participation of all synagogues as collection centres for Israel Bond pledges. Synagogue committees will be on hand to receive and process payments between the hours of 9:30 a.m. to 1 p.m. Those wishing to make payments may also do so at the Israel Bond office, 825 Eglinton Ave. West, all day Sunday.



Every morning, 94-year-old Moishe Aron Waxman opens the doors of Ohav Tzedec Congregation in Hamilton. When he arrived in the Steel City in 1913, the community comprised about 50 families. He was one of the founding members of Adas Israel Congregation, the city's first synagogue. The original building has served as a warehouse since 1961. (El-Zab)

At 94, spry Moishe Waxman recalls when Hamilton built first synagogue

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON - Moishe Aron Waxman is 94 years old. "I'm still frisky," he chuckles, "but if I knew I was going to live to 94, I would have tried to keep things in my mind."

He may have forgotten some names and dates but one memory that is still vivid is of the time the Adas Israel congregation of Hamilton built its first synagogue on Cannon Street.

That was in 1930. But since 1961, barely 30 years later, the synagogue has stood empty. Empty, that is, of worshippers. The windows, except for one upstairs in

the women's gallery, are still intact. But the paint is peeling, the chandeliers are broken and instead of pews stand rows upon rows of exhaust pipes. The old Adas Israel synagogue has become a warehouse.

"Better a warehouse than a church," Waxman looks up anxiously. "Perhaps it's not nice to put that in the paper?" And adds: "Ah, so what the heck. It's nice to buy a church and make a shul out of it. But make a church out of a shul?" He shudders. Anything is better than that.

When he arrived in 1913, a poor peddler trying to make enough money to send for his wife and three children, "Hamilton was a nothing. Maybe

50 families." The already established synagogues were not to his liking and he and his fellow immigrants from Poland wanted their own. When there were 10 men, they began to meet in the house of Sholom Mendel.

"More were coming and coming" and the congregation grew too big for Mendel's house. The next few years are a little confused in his memory but he remembers well the purchase of a cottage on Cannon Street.

"When we had too many members we fixed up the cottage. People were laughing at us, so we covered the windows with paint." When the membership had grown to 35 families, it was time to

build. The cottage was pulled down, the project turned over to a builder and each family donated \$100.

"I was the one who looked after it." His face lights up and the old eyes sparkle. "I was a trustee. They put it over to me and I was the one, day and night, whenever you came, you saw me there." The synagogue was more important than making a living.

"It cost \$40,000 by the time we were through. We started getting mortgages, first, second... but we paid it all up." When the congregation numbered 175 families, it was time to move again.

Cont'd on Pg 7

Row over intermarriage

Angry Reform rabbis create new body

By STEPHANIE BRUSSELL

MONTREAL - A trend in the Reform rabbinate, which is alleged to be reactionary, especially with regard to intermarriage, has prompted over 100 Reform rabbis to form the Association for a Progressive Reform Judaism.

"Many others, also members of the Central Conference of American Rabbis," states the association, "are understood to subscribe to our principles and goals." According to Rabbi Emeritus Harry Stern of Temple Emanu-El in Montreal, the only Canadian signator to the new group's founding declaration, the conflict over intermarriage has been growing over the past two to three years with several rabbis advocating a return to an obligatory pre-marriage mik-

vah for female converts. "The keynote of Reform Judaism," says Rabbi Stern, "is that of freedom. This freedom has a double meaning — freedom from blind authority and freedom to create anew. We were concerned that this freedom was being restricted."

"The tendency in some organizations of Reform Judaism to restrict the freedom which Reform Judaism came into being to promote and preserve, a widening intellectual and spiritual gulf between segments of the Reform Rabbinate, and an increasing preoccupation by Reform organizations with appeasing the Orthodox and Conservative establishments, rather than addressing the problems and concerns of the Reform constituency," is the new organization's official

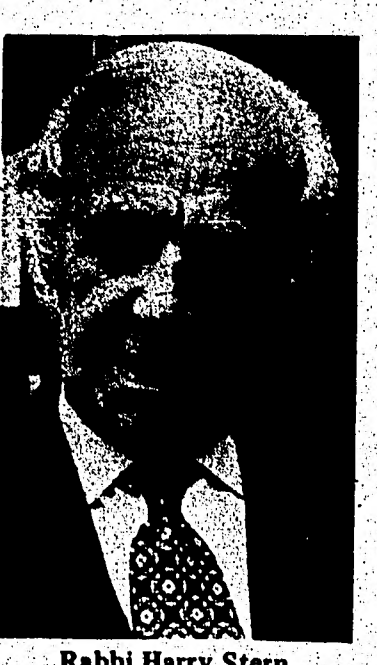
description of the deep concerns prompting its formation. (Asked for his comments on the new organization, Rabbi W. Gunther Plaut of Toronto's Holy Blossom Temple said in part: "People who join the movement are undoubtedly most sincere but it's kind of a residue of old Reform Judaism I thought we had outgrown quite a long time ago.")

Terming the new movement "regressive" rather than "progressive," Rabbi Plaut, one of North America's leading Reform rabbis, emphasized he strongly disagreed with the new group. The association was originally formed in June, 1973, as Concerned Members of the Central Conference of American Rabbis and adopted its present name at a national conference held Sept.

10-11 in St. Louis. Dr. Eugene Mihaly, Professor of Rabbinic Literature at Hebrew Union College Jewish Institute of Religion, was unanimously elected president.

"It is dangerous for Jews to become dogmatists," believes Rabbi Stern, "because Judaism is a way of life where reason is important." Citing the tremendous appeal of religious movements like the Hare Krishnas, Children of God, etc., Rabbi Stern feels that we are living in a reactionary age where people, struggling for the answers that science has failed to provide, are turning to blind dogma.

"Liberal Jews must not abandon the court of reason," he emphasizes. Rabbi Stern deplores the fact that many Reform rabbis wish "to go back to rituals



Rabbi Harry Stern

that no longer answer the needs of our time. "I didn't become a rabbi to liquidate Judaism, but to preserve it," he continues. During his 50 years in the

Toronto man seeks control of financially hard pressed Israel bank facing liquidation

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO - Toronto businessman Murray Goldman is in Israel this week negotiating feverishly to finalize an agreement in principle for the purchase of the troubled Israel-British Bank from the Williams family of Britain. A Tel Aviv court gave a Sunday (Oct. 6) deadline for an agreement, or it would proceed with hearings for the liquidation of the bank.

In an interview with The Canadian Jewish News Tuesday a few hours before flying to London to begin the final round of negotiations, he said he'd already been involved in high level talks with Israeli and British officials in their respective countries.

Goldman, 42-year-old head of Murray Goldman Real Estate Ltd., said the international implications of liquidation of the bank would be "quite horrendous." He declined to reveal what other individuals or companies are involved with him in the attempted purchase, but did say "other international financial institutions are involved."

Tel Aviv Judge Shlomo Lowenberg, agreeing to suspend proceedings, said that, although negotiations with Goldman might not be finalized by Sunday, it was sufficient time to ascertain whether the sale would go through. Representatives of the Israeli attorney-general's office, which had applied for the liquidation of the IBB, acceded to the suspension of hearings, but it was opposed by the representatives of the IBB's official British receiver.

Negotiations taking place are to recover much of the lost assets of the bank and restore as much of the deposits as humanly possible, explained Goldman, who this year is associate chairman of the Toronto Israel Bonds campaign. He is also a director of Clal Israel Investment Co. Ltd.

Asked why he involved himself in this possible purchase, he said that "if there's anything I can do to reduce losses to Israel, I am prepared to do so." He refused to comment on the future of the bank, if negotiations prove successful. Meanwhile, Haim Strikas, an Israeli lawyer representing the British receiver, has told the Jerusalem District

Court that the IBB's London branch debt to the receiver was more than \$80 million. This he said, represented sums of money which had been transferred from the London subsidiary bank to IBB in Israel or companies under its control.

Yehoshua Bension, the former general manager of the IBB, charged in August with stealing about \$50 million from the IBB, was freed from custody by the Supreme Court to spend Rosh Hashanah at home, on the application of his lawyer. Bension is a son-in-law of the late Nahum Zeev Williams, who bought the IBB

in 1938. Harry Landy, Bension's brother-in-law, the chairman of the IBB and its London subsidiary bank, resigned last month his offices of senior vice-president of the Board of Deputies of British Jews and joint treasurer of the United Synagogue in Britain.

Bank Leumi Group opens doors to Canadian business

By RUTH KAHANE
CJN Staff Reporter

TORONTO - The Bank Leumi Group, Israel's \$7 billion-asset bank with subsidiaries and representative offices in every major Jewish centre around the world, opened its first Canadian office, in Toronto recently in an effort to increase its ratio of Canadian holdings.

While 1/3 of its assets are gleaned from world Jewry, the ratio of Canadian holdings to total assets is low when compared with the community's warm attitude to Israel, and the strong stand it has in Canadian economic life. This is the opinion of 35-year-old native Israeli Amos Tal, who heads the representative office.

"Canada is a good and positive field for a Jewish bank to come into and it will certainly be for the mutual benefit of both sides," he said. "Depositing money in the Bank Leumi Group will help Israel as much as any other means of mobilizing money for her needs."

Tal's office will serve as the sole Canadian liaison with the group, whose largest shareholder is the Jewish Agency. The remainder of shares are on the open stock market in Tel Aviv.

The Toronto office in Simpson's Tower is directly linked with the Bank Leumi Trust Company in New York. Tal said this direct link with New York establishes the most efficient lines to do business on an on-the-spot day-to-day basis. According to the Canadian Banking Act, a foreign bank does not need approval or licence to set up a representative office, though it can not establish a branch here.



Amos Tal

"As a representative office we can help Canadians get full information about the various services that Bank Leumi Group gives around the world," Tal said. "Because the group has five banks around the world, the business community in Toronto can use the facilities in a very efficient way in all kinds of international banking deals."

The chief aim is to find a mass of small depositors (in the realm of \$100,000), rather than a few very large depositors. As well, the office will cultivate investment by Canadian companies and businesses.

The Bank Leumi Group is partner in International Consultants Ltd., Israel's largest consulting firm with over 40 economists, engineers, and

lawyers, and is able to handle studies required by Canadian businessmen regarding the feasibility of various investments.

The Bank Leumi Trust Co. purchases and sells real estate in Israel, acts as absentee landlords, acts as a trustee for minors, and executes the wills of people with property in Israel.

Because of its strength internationally, the group can give the highest trades available on worldwide markets to Canadian depositors. "We are totally compatible with the Euro-dollar market," Tal said.

Other facets of Tal's work will be to commute to Montreal every week to cultivate investment there, and make way for a possible second office, develop good contacts and strengthen existing contacts with the Canadian banking community, help increase Canadian — Israeli trade, and help push Bond sales. "We will encourage every initiative for people to invest in Israel," he told The Canadian Jewish News.

Tal takes up this post after three years as Jewish Agency emissary in Montreal. He has his diploma in business administration from the London School of Economics as well as a degree from the Hebrew University in economics and law. He served as assistant to the chairman of the board and director of the investment company, for the Industrial Development Bank of Israel, before coming to Canada.

Bank Leumi dates back to the 19th century when Theodor Herzl founded the Anglo-Palestine Bank Ltd. in London to serve as the financial arm of the Zionist movement. Today it is the largest bank in Israel, with over 300 branches there.

Women's division head Joan Lipson motivates strong UJA campaign

By ELLIE TESHER

TORONTO - Joan Lipson is the 1975 campaign chairwoman of the Toronto women's division of the United Jewish Appeal. The announcement was made by Eddie Creed, chairman of the 1975 UJA campaign.

The position is a logical one for the highly-organized

41-year-old mother of four, and wife of David Lipson, an architect. She's been canvassing since she first made her calls, 20 years ago, pushing a baby carriage. Yet Joan says she still enjoys the personal contact level of fund-raising.

"I've always read the literature about the work in which I'm involved," she says, "and I believe that when I ask for money, I'm helping to meet very real needs. I enjoy meeting people and never take any rebuffs personally."

She calls herself "a perfectionist," yet her manner is informal, relaxed and warm. Despite a heavily demanding schedule of community involvement, Joan takes time to do all her own gardening, with delightful results. She says she "loves cooking" and even admits, "I don't mind housework." For years now, the Lipsons have been co-owners of a farm in Beaver Valley, where three families with a total of 10 children have enjoyed summer and winter leisure time together, and still remained friends!

Joan has worked for the United Jewish Appeal in many capacities. She remembers hearing a moving speaker after Israel's Suez crisis in 1956, and raising her personal pledge. She relates to the individual woman's commitment from her own pattern of donation: "I've always given out of my own pocket or housekeeping money, and over a year's term."



Joan Lipson

she started as a zone chairwoman and developed the Don Mills area by researching the growing suburb for Jewish families. "Originally, I disliked 'card-calling' as a fund-raising technique," she says. "However, I have seen it in a different perspective over the years. I now feel that for those who are comfortable with it, and for emergency needs, it is an inspiration for others to reconsider their gift level."

Joan has also headed the UJA Telethon, and the widespread general northeast division. Last year she served as first vice-chairwoman during the intense appeal stimulated by Israel's Yom Kippur War. She comes to her present leadership role at a time when the needs of Israel, and of a community of approximately 115,000 Jew-

ish population, are very demanding.

"Our big job is retention," she states. "Gifts were increased enormously last year, and we must retain this level. Many people who increased their gifts found that they could live with it, and still be comfortable. Yet the situation in Israel is close to economically disastrous. The Israelis have tightened their belt to the last notch, and cannot exist without outside help."

Funds collected through the United Jewish Appeal assist Israel to provide its own local services such as health, welfare, social and education programs.

Joan is looking forward to this fall's women's campaign, to be highlighted by UJA Day on Nov. 21. "We hope to make the campaign short and successful," she asserts. "My 'bag' is the education. As a chairwoman, I have always felt a responsibility to train my workers. I won't 'drop off a kit' — rather, I insist on training. It gives confidence and shows in results — people do a better job when personally touched, and enthused. The canvassers should feel comfortable with the job they have and should know the community and overseas needs."

The Lipson family are members of Holy Blossom Temple, where three generations have been confirmed. Their youngest child is starting school at the new Leo Baeck Day School, and Joan will participate on the board.

World News



Despite being made in Israel, the movie "Jesus Christ Superstar" has not yet been shown in Israel. The controversial movie was directed by Norman Jewison.

Censors allow veil to lift for stage shows, opera

By ROYSTON ALLEN
Israel Correspondent

JERUSALEM -

The cultural censorship in Israel which has existed since the days of the British mandate has lifted its curtain slightly. Stage shows and operas will no longer have to get approval from the censor before curtain up. This does not mean that pornographic material is now legal since the police can still close down any show which fits its definition of pornography. However, the censorship of films still remains, perhaps as tough as ever.

A 20-man board of newsmen, policemen and others "from all walks of life" review all films brought to this country for public distribution. The number submitted yearly has remained more or less constant, between 420 and 460 over the past four years but the number completely censored is rising.

In 1971-72, out of the 457 features submitted to the board, only nine were refused any certificate—seven on grounds of "sex and nudity" and two on grounds of violence. One Egyptian film which had been smuggled into the country was also vetoed on unspecified grounds.

The following year, 20 films were not permitted

to be shown in Israeli cinemas, nine because of "sex and nudity" and 10 because of too much violence. The other film was refused a certificate "because of the participation of a known collaborator of the Nazi regime."

Josef Ben Shmuel of the interior ministry here (which is responsible for film censorship) could not recall the name of the film.

In the latest count during the 1973-74 year, 455 films were submitted and 28 completely censored, 15 because of violence, 11 because of "pornographic content" and one classified as "warped entertainment." During this period the Alec Guinness portrayal of Adolf Hitler was refused entry into the country since it allegedly portrayed the Nazi dictator "in a positive light."

Over the past few years various Israeli films have also been banned including one produced by the local poet and writer, David Avidan.

Called simply Min (Sex) the censorship board ruled that it "struck at the principles of morality and religion and was an insult to intelligence and good taste."

Avidan took the case to the Israeli Supreme Court on the grounds that he was being discriminated against since foreign films with equally explicit sex

scenes were being allowed certificates.

The case was dismissed since, the judge said, the present laws give complete powers of discrimination and censorship to the board.

Another controversial film, not yet screened here, is Jesus Christ, Superstar which was filmed in Israel.

In this case, the board could hardly ban a film which the Israeli government had indirectly helped to make so it merely suspended judgment, leaving the final decision temporarily in the air.

Among the shows refused permission was On Calcutta, the Israeli satirical play Queen of the Bath (pulled off after a few weeks run) and Edward Bond's play which is now playing quite successfully without a public outcry.

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Lingering tension pervades holiday mood one year after Israel's outbreak of war

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT -

Some synagogue members came to High Holiday services this year carrying not only prayer books, but pistols. Israel's filled to overflowing houses of worship were considered prime terrorist targets, and so congregants authorized to carry weapons brought them along and took turns standing guard.

The armed guards together with the angry buzz

of patrolling planes, which intermittently drowned out chanted prayers, reflected the tension that began last year during the holiday season and has yet to subside. Because of this situation, or perhaps in spite of it, the country's 7,000 synagogues seemed even more packed than usual on Rosh Hashanah and Yom Kippur. The great majority followed the Orthodox ritual, with European or Middle Eastern variations. However, there were also some two dozen Conservative and Reform congregations, from

Upper Nazareth in the Galilee to Beersheba in the Negev.

Most of the worshippers at these non-Orthodox synagogues were immigrants from the U.S. or Canada, as native-born Israelis, and immigrants from other countries take an either/or approach to religion. Either one accepts the old-time religion, as practiced in the ghettos of Poland and Morocco, or one avoids synagogues altogether. The idea that congregations can deviate from the traditional prayer-book and allow men and women to sit together seems ridiculous to most Israelis, whatever their own approach to Judaism.

Prayers were not confined to the synagogue during the High Holidays; they also made their way on to the hit parade. Among the songs broadcast over and over again these past few weeks were many prayers set to music. Some have been taken from venerable texts,

while others are modern variations of Biblical and post-Biblical themes. But almost all come back to the same leitmotif: a desire for peace. It is expressed in the words of Isaiah, who speaks of swords being beaten into plowshares—and in the words of Naomi Shemer—famous for her Jerusalem of Gold—who pleads for a world without conflict. Not a single popular song is what ordinarily would be called patriotic, namely one that extols Israel's prowess and promises that a crushing defeat will be inflicted upon her enemies.

If there is patriotism set to music, it is of another type altogether, exemplified by the currently popular Land of Milk, Honey and Bitter Herbs. Much like an old torch song, it celebrates a love of country that survives the harsh reality of life in a land that offers its inhabitants more bitterness than milk and honey.

The tumultuous stream of events since last Yom Kippur have had their impact on another aspect of the holiday period. Instead of wishing one another the usual "Happy New Year," the Israelis wished their friends a "Better New Year," presumably reasoning that it could hardly be worse than the last one.

No policy change, Brazil tells Jews

RIO DE JANEIRO (JTA) -

Leaders of Brazil's Jewish community have been assured by a high government official that the regime of President Ernesto Geisel has not altered the nation's "even-handed" policy in the Middle East conflict. The Jewish leaders were also promised by Gen. Golbery do Couto e Silva, chief of cabinet, that the government will look into alleged manifestations of anti-Semitism in Brazil.

Similar assurances of even-handedness toward the Middle East were given last week to Israeli Ambassador, Mordechai Shneerson by the director general of the foreign ministry in Brasilia, Ambassador Ramiro Elisio Saraiva Guerreiro. The Israeli envoy was told

that the traditionally friendly relations between Brazil and Israel remain unchanged. But these assurances have not allayed the fears of Israeli friends here that Brazil has changed course on the Middle East to the detriment of Israel.

The attitude of the Geisel government towards the Israeli-Arab conflict was indicated two weeks ago in a joint declaration by Da Silveira and the visiting Foreign Minister of Saudi Arabia, Omar Saqaf. It affirmed that "a constructive treatment of the Middle East question have as fundamental components the de-occupation of all territories seized by force and the recognition of the legitimate rights of the Palestinian people."

Tekoah warns UN

UNITED NATIONS (JTA) -

The United Nations General Assembly has approved the inclusion on its agenda of "the Question of Palestine" as an item for debate separate from "The Situation in the Middle East" which also was approved for the agenda.

In the discussion preceding the approval for inclusion of the Palestine issue as item 108

on the Assembly's agenda of 110 items, Ambassador Yosef Tekoah warned that "if the intentions and aspirations of the states sponsoring the inclusion of the Palestine Question on the agenda are fulfilled, we shall see the Charter of the United Nations torn into shreds, the equality of all nations and states trampled into dust and murder for the sake of murder, triumphant."

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By CONNIE GR

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Wiesel probes Jewish identity in this society

By CONNIE GRANT

MONTREAL — "One may have to suffer, one may have to mourn, one may have to despair all one's life, but one must learn the art of laughter, one must, if one is Jewish," says Elie Wiesel, Jewish author and literary critic.

Wiesel was delivering a Shloshim Memorial Lecture in memory of his sister, the late Batya Jackson, to a packed and attentive audience at Tifereth Beth David Jerusalem.

Introduced as the "personification of Jewish conscience" in North America, he tried to explore the question of what it means to be a Jew in this society.

The subject of his lecture was the familiar Bible story of Abraham and Isaac, interpreted in new and contemporary terms. Against such biblical background, Wiesel evoked a "truth" one which he wished to impress upon the Jewish people, and that is, that the Jew is a confirmation of life.

In commemoration of his sister, Wiesel gave affidavit to the truth of life.

He called the story of Abraham and Isaac a tale of Jewish destiny against mortality. His purpose in choosing it, he said, was to explore beauty and to bring people together with words.

As he recounted the story, many questions and ideas, some answerable, some not, were brought to light. Among those which Wiesel probed were: Why did God order Abraham to become inhuman? Why did Abraham accept? Why did Isaac accept? Why did he who was ready to kill become the symbol of love and compassion?

Why was Isaac, the most tragic figure in biblical history, given such a bizarre name, that of Isaac, meaning, "he who will laugh?"

In answering these

questions, Wiesel came up with a strong message for the 1,000-member audience. He told them, "No one must give up the present for the future... for the Jews, truth can spring only from life and from life alone -- not death."

How did Wiesel arrive at this truth? Had Abraham gone through with the sacrifice, said Wiesel, the Jewish people could not have become what they've become, "a confirmation of life."

Who are we to identify with? Both Abraham and Isaac, Wiesel told the people to compare pogroms, massacres, infanticides, to Abraham leading Isaac to the altar.

Thus, Isaac becomes a symbol of hope, survival and defiance. Wiesel emphasized the necessity of understanding this message.

"Isaac is to be remembered as the first survivor. To be a Jew is to be both Abraham and Isaac." The former, synonymous with mercy, the latter, with hope.

In closing his lecture, Wiesel bid everyone to tell everyone of this tale, not with tears but, with laughter.

The family and friends of the late Batya Jackson, have dedicated to establish a fund at the Hebrew University of Jerusalem called the Batya Jackson Memorial Endowment for Perpetual Student Aid in the Institute of Jewish Studies.



Elie Wiesel

North York results awaited

HAMILTON —

"We are not going to take the initiative until we know what happens in Toronto," commented Rabbi Morton Green of Adas Israel Synagogue, here, following the news that Jewish day schools in Toronto are being encouraged to affiliate with local boards of education in order to qualify for provincial grants and local property tax support.

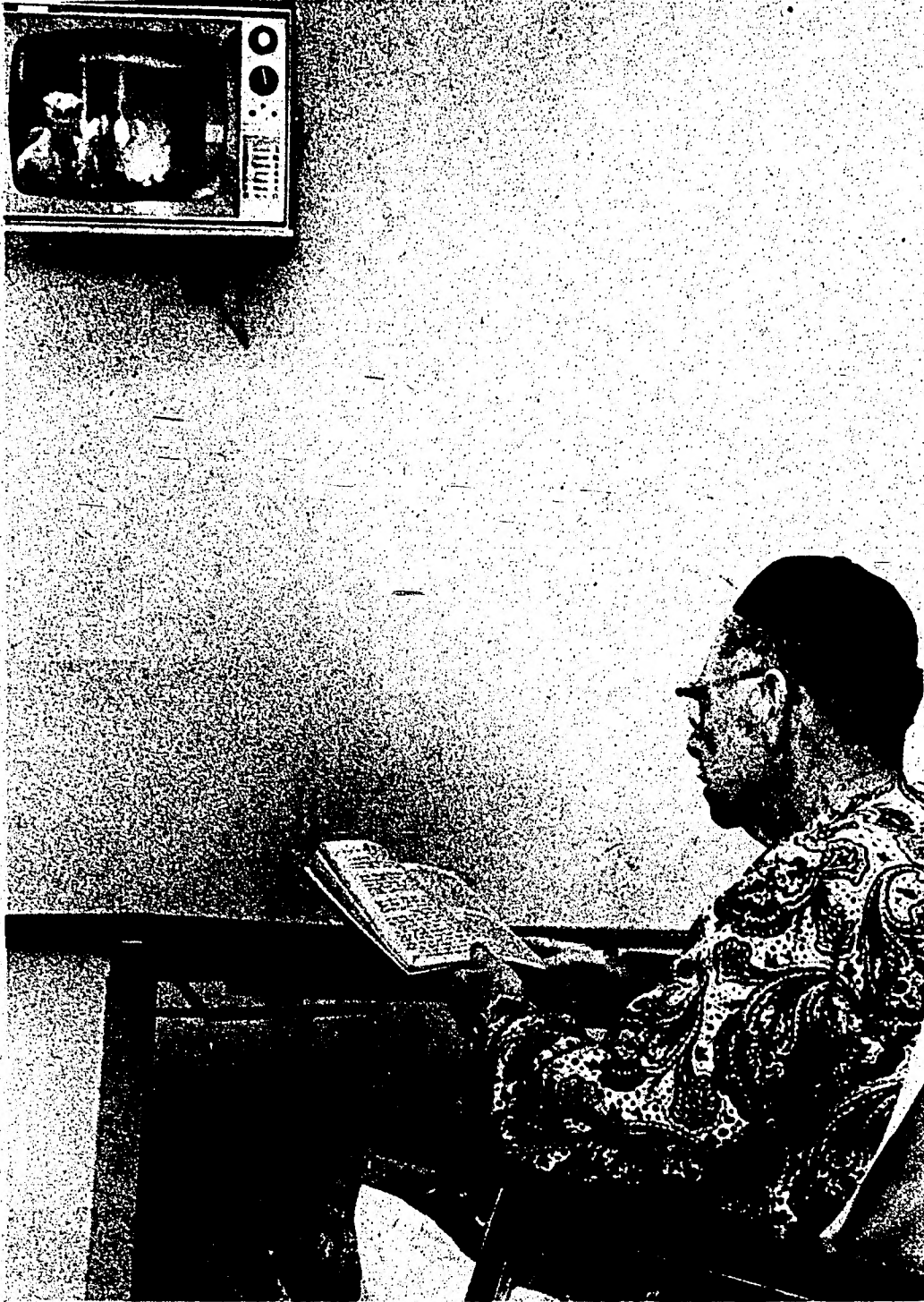
Bonds honor Exton

TORONTO —

Mrs. Judith Beilin, Israel's consul in New York, was guest speaker at a very successful advance meeting in connection with the Adath Israel - Israel Bond testimonial dinner honoring Eric and Esther Exton to be held Thursday evening, Oct. 24 at Adath Israel synagogue.

Victor Shields, who will be dinner chairman, was host at his home for the reception on Sept. 23 which resulted in additional thousands of dollars in Israel Bond purchases made by congregation members and friends of the dinner honorees.

In her address, Mrs. Beilin stressed the effect upon the government and people of Israel of the staggering cost of the Yom Kippur War which has left no margin of funds for economic reconstruction to boost the economy.



Patients at the Montreal Jewish General Hospital were able to follow High Holiday services in the hospital's Lecture Hall, thanks to a special cable TV hookup.

How a hospital patient celebrates the holiday

By CHARLES LAZARUS MONTREAL

As nature and Divine judgment appear to have ordained, an emergency flared on the eve of Rosh Hashanah, and it became necessary for me to spend the most sacred period on the Judaic calendar in Room 8806 at the hospital, which now has an almost even split of Jewish and non-Jewish patients.

The first real hospital experience of my life was not made easier by the fact that this would also be the first experience of my life away from family and synagogue for Rosh Hashanah and Yom Kippur, the most important period of spiritual observance.

Little did I know, of course, what lay in store for me during this difficult time, in Room 8806 at the Jewish General — and this, despite all the fears built up as to the effects of Bill 65 on the Jewish nature of the hospital.

The first comfort arrived with the first tray of food, which was lunch. If hospital food generally can be described as bland, at least at the Jewish General it can be spoken of as bland — a blend of bland and hospital dietetics and Jewish cooking.

Consider, for a moment, in case the Quebec bureaucrats think of food as secondary to medical care, what a bowl of matzoh balls and chicken soup can do for the morale of a member of the faith!

More important, there is the assurance for the observant that all food at the JG strictly follows the Judaic dietary laws — kashruth — whose observance is watched by a full-time, permanent mashgiach, a specially

trained supervisor approved by the Montreal Rabbinical Council.

The second and most important comfort came the day before Rosh Hashanah with the following notice delivered to all patients under the watchful eye of Dr. William Slatkoff, the long-time and personable head of the Jewish General:

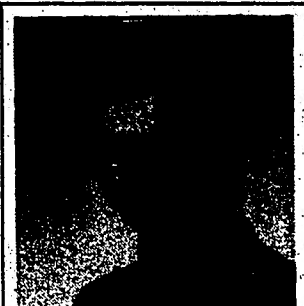
"Once again the hospital is pleased to inform Jewish patients who are unable to attend High Holy Day services in our Lecture Hall, that these services will be transmitted through our TV system, and may be viewed on Channel Seven."

As for the synagogue service, as I viewed it through closed circuit TV in Room 8806, it was a revelation. The Lecture Hall was converted, as it has been for many years, to a sanctuary: There was the Holy Ark containing the Torah, and the scene as viewed from my bedside, was of Jews in prayer shawls following the cantor attired in his white splendor for the service. (The cantor, in fact, is Dr. Eugene Edelstein.)

Some of the congregants were in wheelchairs, others were members of the hospital staff, still others were persons well-known in the community. Among them, and supervising the service, were such as Dr. Slatkoff himself, making sure that the aliyahs were in proper order, and Sam Cohen, long-time and now retired executive director.

For me, the closed circuit TV synagogue, was if anything, emotional, of course, and reduced the sense of isolation felt by any person in similar circumstances. But there was also a sense of participation, to the point where I found myself repeating the necessary "amens" alone in my room, in addition to performing all by my lonesome, the very special Rosh Hashanah chants, along with the rest of the congregation eight floors below.

In this kind of reflective mood, I found myself thinking of the symbolic juxtaposition of Judaic concepts, of which the sanctity of life holds the highest priority.



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Copps receives Friendship Award

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

Mayor Victor K. Copps of Hamilton was honored with the Canada-Israel Friendship Award at a recent state of Israel Bond dinner at Adas Israel synagogue.

The award was to have been presented by Theodor Meron but because of a death in his family, the Israeli ambassador to Canada had returned to Israel. Instead, Consul-General Shmuel Ovat of Toronto made the presentation.

Long a friend to the Jewish community of Hamilton, the mayor was described as "a really great guy" by businessman Chester Waxman, who recently had mayor and Mrs. Copps acting as bartender and barmaid at a poolside party.

"It was one of the best things that ever happened to Hamilton when he became mayor," Waxman said. "He is interested in people and always seems to have time for every-

body. And it never detracts from his duties as mayor which he performs in a very fine way."

Mayor Copps attends many Jewish functions throughout the year but is equally attentive to all other minority groups in the city and avoids showing favoritism.

About 300 people attended the dinner and heard the mayor give an entertaining account of his recent trip to Israel, which had been presented to him by the city's Jewish community in recognition of his friendship.

"Of course," said Mrs. Copps, "he saw Israel through the eyes of a Christian." A few days later, the mayor was to speak of his impressions of Israel once again, this time at the hall of the Knights of Columbus.



Mayor Victor Copps

Rare Scotch... Constantly asked for



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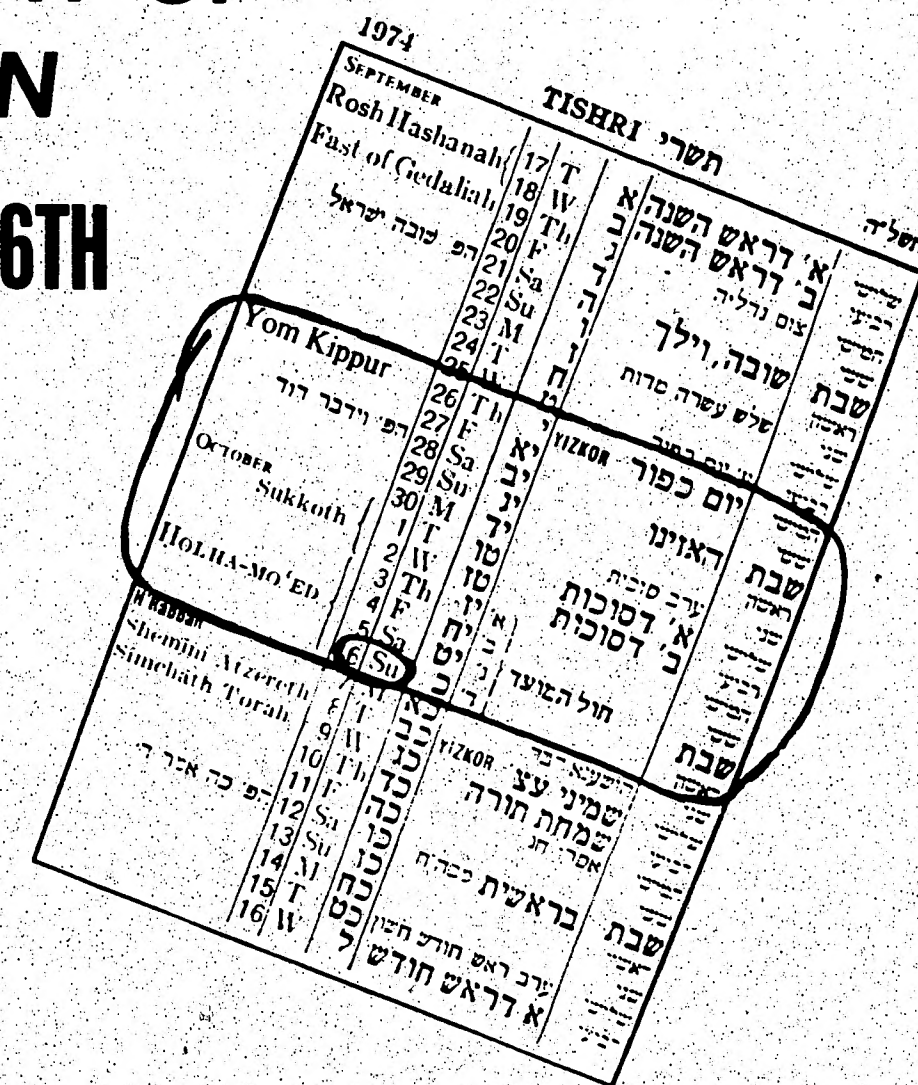
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Virtually all Danish Jewry spared Nazi horror

Museum documents Dane's special historic place earned by nation's rescue of Jewish countrymen

By JERRY FAIVISH

COPENHAGEN

The first things you see when you enter the museum are plaques and gifts of appreciation from Jewish communities throughout the world.

The following are quotes and inscriptions from some of the plaques: "We remain steadfast in our gratitude to the Danish people for their unforgettable act of faith and exercise of human decency... for their courageous acts of heroism and bravery in the defence of the Jew and Judaism during the unforgettable days of terror and madness of the Nazi occupation... at a time when so many nations were insensitive to the cruelty and inhumanity imposed upon their minorities, you quickly and heroically rose to the rescue of those lives which were in such great jeopardy."

You will also find a gift of a shofar,

which is the ancient symbol rallying the Jewish people to deeds of greatness. The call to greatness, to deeds of compassion, and humanity has surely been heard by the people of Denmark.

Interestingly enough, prominent in this exhibit are a number of gifts given by the Toronto Jewish community, that is a plaque given by the Beth Shalom Brotherhood in 1963, a citation from the women's division of the UJA in 1964 and a Kiddish cup given in 1968 by the Canadian Jewish Congress.

This unusual display is in the Frihedsseet Museum -- the Resistance Museum, a museum which is a symbol of heroism, of an adherence to the ethics of mankind and of a sensitivity to humanity. Here you will see the history of the Danes fight for freedom against the Nazis. Here you will view the exhibits, articles and displays of the Danish resistance against oppression. It was this

resistance, both active and passive that have given the Danes a special place in history, and it was this resistance which helped cause the miracle of the saving of Danish Jewry.

It's been 31 years since that miracle but the magnitude of it cannot be diminished. Out of the then total Jewish population, only about 475 Jews, mostly ones taken from an old age home, were deported to the Theresienstadt concentration camp in Czechoslovakia. Of these, more than 420 were returned to Denmark two weeks before the war's end, and over 7,000 Jews, almost 95% of Danish Jewry escaped all form of Nazi internment by being transported to Sweden.

It was 31 years ago that the Danish government was informed of the Nazis forthcoming plan to deport the country's Jews, and in turn they notified the leaders of the Jewish community. And so, on the morning services on the next day (Aug.

29, 1943) which was Erev Rosh Hashanah, Rabbi Melchior of the Copenhagen community, told a stunned congregation that they had to go into hiding, and to tell their friends to do the same.

It was at this time that the Danish people showed their true nature. Help for the Jews came forthwith. Official protests came from politicians, from the armed forces and from the church. But their help was in the form of more than just words -- it was substantial as well. At the risk of their own lives, Danish Christians hid their Jewish brethren from the manhunting Gestapo; helped to transfer them to small hamlets along the coast; smuggled them out of the country in little fishing boats and took care of their possessions and valuables while they were gone. By Yom Kippur, nearly all of the Danish Jews had succeeded in reaching Sweden -- and safety.

The Danish people had acted selflessly and thus Danish Jewry was spared the fate of the rest of Jewish Europe. Neither this fantastic episode, nor its participants should be forgotten. On a smaller scale, it rates with the saving of the Jewish people in the time of Mordechai and Esther.

As Julian Margolinsky (one of the leaders of the Copenhagen Jewish community who first knew of the Nazi's plan for Danish Jewry) once said: "If the Tanach had not been compiled years ago, the story of the rescue of Danish Jewry could have been included in it."

Jerry Faivish is an Osgoode Hall law student who has returned to Toronto after spending the summer travelling through Europe.



While Canadians are on the verge of getting their winter clothes out of mothballs, Israelis are still enjoying the sunshine. Model shows Israeli-made knit bikini swimsuit.

Columnist grateful for his past

High Holy Days kindle memories

By J.B. SALSBERG

(First of a series)

I am not an idealizer of the "good old days." They never really were that good. More often than not the nostalgia for the past is the expression of our longing for our vanished youth.

Generally speaking there is little merit in the exercise of making comparisons between the past and the present. It would seem to be far more enlightening and rewarding to seek a sound understanding of the conditions that made the past what it was and that makes the present so different. Such an approach would help us understand why it is futile to try to shape the present, a child of the past, to correspond with the past that was a child of its own past.

On the other hand, as Sholem Aleichem's beloved character, Tevye the dairyman (der milchiger), would say: "On the other hand it never hurts to look back on the past. Especially if you do so not for the purpose of glorifying that past but to understand it, to learn all that one can from such a retrospective excursion and thus to forge an intelligent link with our bygone days."

All this by way of saying that the High Holy Days, which ended earlier this evening -- the night after Yom Kippur -- awakened a train of memories of the impact which such seasons

had on earlier generations, in other lands, away back when...

I am one of the dwindling minority of Canadian Jews who has deep roots in both the old and new world. My very clear recollections of Jewish life in an "old country" shetl continue to form an inseparable part of the me that became a youth, an adult and finally a mature person in this Canada of ours. That is a legacy that I treasure and am most grateful for.

Little wonder then that the present evoked memories of the distant past, of periods that shaped the lives of my forefathers, that my mother knows so well, and that I am still able to recall. It started this way.

My mother (as did my father) made the Talmud Torah, Eitz Chaim and its adjoining sanctuary (Torath Emet) the centre of her life. It has become a tradition for me to drive my mother (for whom walking has become difficult) to her Talmud Torah, for the Kol Nidre services before she lights her candles and to call for her when the Yom Kippur services come to an end. That is what I also did this Yom Kippur.

Somewhat the contrast between the present and the past, that shaped my parents' lives, struck me forcibly as I waited for her in front of the Talmud Torah and especially when we turned onto Bathurst Street to drive to my sister Thelma's home where most of

our family was gathered to welcome our mother.

A long line of automobiles formed in front of the Talmud Torah (for the Yom Kippur services last longer there than in almost all other synagogues) to rush the starved worshippers to their homes. As we turned onto Bathurst Street, that main Jewish thoroughfare, looked different than usual. The sidewalks were well filled with pedestrians who stopped repeatedly to exchange greetings for a happy new year and the roadway was crowded with cars, carrying families and friends to their respective homes.

Unconsciously, I began making comparisons with High Holy Days in Lagov, my mother's shetl; the shetl in which her father and her grandfather were born and the place in which I, too, was born and to which I trace my earliest experiences. But comparisons proved to be utterly futile.

In Lagov and in thousands of similar Jewish enclaves in East European shetleches there were no "High Holy Days" but there were the annual, stirring days of awe and fear -- the "Yomim Noraim" -- the Days of Judgment and of atonement for each individual and each community. An entire historic era separates the Lagovs of Eastern Europe from the Bathurst Streets of North America.

Comparisons are, therefore, impossible. But a flashback might prove to be interesting as well as instructive -- so let us turn the clock back to the "Yomim Noraim" of our past.

El Al's labor dispute hurts its prestige

By NECHEMIA MEYERS

CJN Israel Correspondent

REHOVOT, Israel

Never have heroes become villains more quickly than did the employees of El Al, the Israel National Airlines, over the past few weeks. After twice preventing the country being cut off from the outside world during the Cyprus crisis, when El Al was the only airline flying into Lod, they went ahead and almost grounded El Al themselves.

The damage caused by their slowdown and strike, in both dollar and prestige terms, was so great that there was even talk for a time of closing down the airline. Now, with a tentative settlement of the dispute (with El Al mechanics); these thoughts have been shelved. But it will be sometime before the airline regains its pre-strike standing.

El Al has known stormy periods before, particularly in the eight years following its establishment in 1948, midway through Israel's War of Independence. Deficits were so large the government was having second thoughts about the importance of an airborne status symbol. "Operating an airline in a struggling country like

Israel," the critics said, "is like putting a top hat on a naked man."

The climate of opinion changed during the October, 1956 Sinai campaign, when foreign airlines cancelled their flights and El Al was left as Israel's only air link with other countries.

Fortunately, the airline now also pays its own way. Indeed, for the last 15 years El Al has never lost money, and most years -- despite wars, strikes, hijackings and sundry other calamities -- has usually turned a modest profit. Its performance contrasts well with that of such giants as Pan American, which is expected to lose \$80 million in 1974, and TWA, which is expected to lose \$100 million.

El Al's success is partly due to its ethnic appeal: about half its passengers are Jews. But the airline also tries very hard to attract non-Jewish customers, and with considerable success. It has even been able to turn a disadvantage -- the fact that it serves only kosher food -- into an advantage. All El Al passengers receive an attractive green and orange leaflet entitled "flying kosher," which explains how Jewish dietary laws and

good Jewish cooking go hand in hand.

El Al Director General Mordechai Ben-Ari keeps a sharp eye out for new ways of cutting costs and, no less important, of increasing El Al's already very high load factor (averaging 80%). Ben-Ari was the father of the group fare class on international lines, today the mainstay of tourist traffic and now is trying to convince other companies in IATA (the International Air Transport Association) that the time has come for a cheaper holiday class on airlines.

This "third class," which would exist side by side with the tourist and first classes, would be a no-frills service restricted to wide-bodied aircraft such as the Boeing 747 (of which El Al has three). Passengers would be seated 10 abreast (instead of the present nine), and if they wanted to eat during the flight they would have to buy a box lunch before departure. Fares, says Ben-Ari, would be 10% lower.

At the moment, however, Ben-Ari is less concerned about cutting fares than about restoring peace inside El Al. With strikes and general economic unrest so central a feature of the Israeli scene, he will have his hands full.

Letters to the Editor

CJN report of Yom Kippur Peace Committee vigil criticized

Dear Editor:

As a reporter and editor, I can attest to the fact that a news report's stress and tone are as important in conveying accuracy as facts. Your Sept. 27 report on the Yom Kippur Peace Committee vigil seemed to fall short in both departments.

In addition, your photographer, I regret to say, was rude, interrupting the proceedings by his insistence on positioning our poster and pushing participants aside to get preferred angles. Other photographers and TV cameramen were unobtrusive and courteous.

Your reporter's statement that "love, peace and brotherhood were the main themes stressed" by me is inaccurate. They were the themes presupposed in our readings from the Bible, the Koran and libertarian sources, but the major emphasis was on reconciliation. The Toronto Star got it right; it quoted me as saying: "This is not a demonstration against anything, but a way of self-examination and an attempt at reconciliation." The Toronto Sun was also correct; it said I made "a plea to both sides." And so was the CFTO-TV News; it described the vigil as "a lament for Arabs and Jews who died in the Yom Kippur War." Your emphasis was on the failure of the vigil to gain "attention of Bloor St. passersby."

Your reporter also had a bit of trouble with his facts. His lead says that "a handful of Jews and Unitarians" were present. Further down in the story he refers to the handful as "a crowd." The fact is that there were exactly 56 participants. Some left after the session at the Israeli Consulate; newcomers joined us at the Arab Community Centre.

Your reporter was also wrong about the composition of the group. There were Jews and Unitarians present, as he says, but also Quakers, Roman Catholics, several Moslems and United Church members.

As the organizer of the vigil, other reporters representing daily newspapers and TV consulted me. Your reporter did

not consult me. That is a second-hand way of covering a story, thoroughly unprofessional.

Reuben Slonim,
Congregation H'abonim, Toronto

Story 'missed essence'

Dear Editor:

Concerning your article on Israeli students in Toronto (Sept. 13), I have found my part in the interview missing the essence of the discussion I had with your correspondent, with statements torn out of context or misquoted altogether. For example, I never said that I was "brought up in the warm, more open European tradition" (what is so "open" about that tradition?), nor did I juxtapose my allegedly enlightened upbringing with that of the "cold and conservative Canadian" (there is sometimes merit in being conservative and who is the "Canadian conservative" anyway?).

To have made such a statement would be flippant and smug indeed and thoughtful people -- Israelis and Canadians alike -- are gradually discovering that simplistic comparisons of Israeli and Canadian societies (or of Israel and the Canadian Jewish community) are out of tune with both complex reality and the sociological perspective. What I was actually trying to do during the long conversation with your correspondent was to point to some of the preconceptions both Israeli and Canadian Jews have of each other and the adjustments they have to make when they decide to study abroad.

To take another example of what happens when only half a statement is quoted, I said not only that the leisure time available to Canadian students may lead to student protests, but also added that it may generate critical and creative thinking. I further held that student protest

can be a legitimate form of redressing social inadequacies as was evident in Israel following the Yom Kippur War, an important point that was deleted from the article altogether.

It is regrettable that your correspondent, with all due appreciation of the difficult task she undertook, failed to inform the reader of the acute awareness both Israeli students and faculty have of an intricate and multifaceted problem.

Yaacov Glickman,
Toronto

Book 'deeply-sensitive'

Dear Editor:

The name of Rabbi D. Kirshenbaum is well known to us from the holiday essays and articles on political affairs, in the Jewish and English press and the number of books he has published.

His last book in English, *Religion, Love or Hatred*, dedicated to the six million Jews perished by the German murderers, is in my opinion the strongest and most provocative book he has written.

In spite of the fact that a lot has been written on this subject, nevertheless nobody, it seems, had cried out the Jewish pain and misfortune that befell the Jewish people as the author of the above-mentioned book does.

With salient facts the author shows that in the extermination of the six million Jews -- not only the Nazis are guilty of, but the entire German people bears the Cain sign on their face.

I have read and reread the book and cried with the author. This is a book that engraves itself on the mind. The book is an outcry of a deeply-sensitive Jewish heart. The book is the strongest accusation against the Christian world, against the Christian clergy, the Vatican.

The book should be read by every Jew, especially by our Jewish sons and daughters.

Sam Pozner,
Downsview

'Author is right'

Dear Editor:

A friend gave me the book *Religion, Love or Hatred* by Rabbi David Kirshenbaum.

When I started to read it, I thought such a book was apt to anger Christian circles, especially Catholic clergymen.

However, after reading a few chapters, especially the chapter: "Jewish and Christian dialogues," in which the author brings forth the well-known facts about the missionary aspirations of the Christian priests and their passive attitude when destruction threatened the state of Israel at the hands of the Egyptian dictator Nassar -- I realized how correct the author was. And I would like to congratulate him for his daring to reveal to the world the horribly new facts.

Religion, Love or Hatred is an uproarious, raging book. From each page there cries out, "the voice of thy brother's blood cries unto me from the ground" and "do not forget."

We should never forget our slain sisters and brothers by the hands of the German "cultured" people.

R. Waldman,
Toronto

History welcomed

Dear Editor:

I read with great satisfaction the announcement of a history column in your paper, since a considerable number of our local population has little or no knowledge of Jewish history. However, if

your column is to fulfil its task, which I assume, is to enlighten some members of our community, it is imperative that it be properly researched and written.

I am certainly no apologist for Richard the Lionhearted, however, for the sake of accuracy, Miss Carr's statement in her column (Jews died on coronation day -- Sept. 6 issue) that Richard "did little to quash the killing" has to be refuted.

There are no other sources available to me at the moment except Solomon Grayzel (*History of the Jews, Crusades and Degradation*, chapter IV) who is an authority on the subject and as such can be trusted when he says "... and the royal officers were hard put to stop the outrages. Richard had three of the ring-leaders put to death and issued a proclamation forbidding anyone to molest the Jews."

The purpose in writing this letter is to make those responsible aware that some readers are not totally ignorant about "events in our history" and therefore, for the sake of all readers, greater care should be taken in the preparation of this column.

Josefa Epstein,
Toronto

Dybbuk 'impressive'

Dear Editor:

If ever a play's spirit, structure, and production impressed me, the St. Lawrence Centre's *Dybbuk* was it. But Lynn Slotkin's review in *The CJN* (Sept. 13) reflected no appreciation of what I think may be one of the truly great productions to emerge on the Canadian stage in a lifetime.

The play breathed life into the shetle scene and re-created a consciousness where that microcosm appeared to be the macrocosm. The whole production was injected with the spirit that the Jews living in the close-knit community were

living on the brink of a whirlwind -- close to the eye of God. Or as Ansky called the play "between two worlds."

It is unfortunate that Ms. Slotkin did not give us any comments on the depth of meaning the play has, and how the lighting, movement, and choreography evoked an emotional and intellectual meeting between audience and playwright.

There is an excellent English translation of *The Dybbuk* by S. Morris Van Engel available in paperback, with a brilliant introduction by this professor of drama.

The script and his commentary make worthwhile reading, for then one can see exactly what director Hirsch did in staging the play to recreate its original spirit.

Ruth Kahane,
Toronto

Holy Day abused

Dear Editor:

This letter is addressed to all Jewish parents having children in public schools.

Permission is given to Jewish boys and girls to be absent from school on Jewish holidays. This favor is presented with the intention that the children are celebrating their holidays and going to the synagogue. Unfortunately, instead of keeping the sanctity of the day, these Jewish boys and girls are playing on the streets, going to movies, and doing other things as if it were a Sunday afternoon.

As a result of all this, a "Chillul Hashem" is produced in the eyes of most Gentile teachers and students because they see the Jewish children treat their Jewish Holy Days with disrespect. Parents should realize that if they know that their children are just taking off the Jewish holidays for their own personal use, then they should not allow them to skip school.

Yossie Kestenberg,
Downsview

Organizations and People

what's new...

By MIRIAM HERMAN

CANADA-ISRAEL CHAMBER EVENT

Dr. Shlomo Sison, senior official of the Israel finance ministry, joins other guests of honor, Ontario Premier William Davis and Israeli Ambassador to Canada, Theodor Meron, at the Canada-Israel Chamber of Commerce luncheon Thursday, Oct. 17. Dr. Sison, who will be flying in from Jerusalem especially for this function, will also attend the Chamber board of directors meeting prior to the luncheon at the Royal York Hotel. Mrs. Ray Wolfe, wife of the Chamber president and chairman of the luncheon, will lead a table of distinguished ladies including Mrs. William Davis, wife of the Ontario premier, and Mrs. Paul Godfrey, wife of the Metro chairman.

A NEW NAME CONTEST

Now there are two Jewish schools in Toronto in search of a name. First, the United Synagogue Day School announced it was seeking a Hebrew name. Now, the Community Hebrew Academy, with an enrolment of 270 students, has decided to sponsor a public search for a suitable, catchy name. The academy board is canvassing students, parents, alumni, faculty and the public for suggestions. If you have any suggestions to make, contact the academy principals, Jack Burke and Dr. Sidney Kaz, or the Board of Jewish Education office. An award will be made for the winning name.

FOR FOLK DANCERS

A free consultative service providing information about Israeli and Jewish holiday dances is being offered by the YM-YWHA folk dance department to any interested school group or individual. In addition, the 'Y' may supply instructors for such a program. Just call Teme Kernerman at the North 'Y'.

Also, the Nirkoda Israeli dance group is accepting auditions for new membership for young men and women 18

years and older. Folk dance background is preferable but not necessary. Contact Mrs. Kernerman about this too.

ACADEMY OF JUDAISM

The Canadian Council of Liberal Congregations' Academy of Judaism begins Monday, Oct. 21, at 8:30 p.m. and runs on consecutive Monday evenings through to Dec. 9. There are eight classes to choose from and all sessions take place at Holy Blossom Temple. Register in advance by mail or on opening night at 7:30 p.m. at the temple.

SINGLES-SINGLES

Beth Shalom Synagogue's Singles Singles group (for 21-35 years) is having a gala Succoth festival this Sunday, Oct. 6, at the synagogue beginning at 8 p.m. featuring Etelle Yerushalmi, Israeli singer and dancer now in Toronto.

SIMCHAT TORAH DANCING

The youth of Beth Tzedec Congregation are continuing Simchat Torah celebrations with dancing in the street (Peveeril Hill South) following the regular synagogue service. Everyone is invited to join in and the approximate time should be about 8:30 to 9 p.m., weather permitting.

A CABARET EVENING

Beth Shalom Young Married Couple Club opens the season with a cabaret evening Saturday, Oct. 12, at 8:30 p.m. at the synagogue. Entertainment will be by international singers Eli and Etelle.

CENTRAL FUND MEETING

The 16th annual general meeting of the Central Fund for Traditional Institutions, which supports institutions and yeshivot in Israel, is set for Tuesday, Oct. 15, at 8 p.m. at Shaarei Shomayim Synagogue. Guest speaker will be Shaarei Shomayim Rabbi Henry Hoshander.

Dance, songs, and food proclaim joy of Simchat Torah



By MARCIA KRETZMER

A new dimension has been added to the celebration of Simchat Torah in recent years. Simchat Torah, the festival of the Rejoicing in the Law, marks the end of the annual cycle of Torah readings and the beginning of a new one. But in major cities of the USSR, it has become the occasion for young Russian Jews, in their thousands, to turn out into the streets and dance and sing their conviction that Am Yisrael Chai — the people of Israel lives. And this, despite the risk of dismissal from university or work, despite the risk of arrest on charges of hooliganism.

As Elie Wiesel wrote: "Just as Shavuot reminds us of Sinai and Tisha B'Av of the Temple, Simchat Torah will henceforth be associated with Russian Jewry."

The dishes traditionally associated with Simchat Torah are Tzimmes and Holishkes — stuffed cabbage. They contain all the ingredients customarily linked with the festivals of the month of Tishrei. Tzimmes, a sweetened stew made with carrots, evokes a year of sweetness and plenty. Holishkes contain the stuffed vegetables served at the harvest season.

Ruth Schecter teaches in the Hebrew department of the Associated Hebrew Schools in Toronto and she also makes succulent tzimmes and holishkes. "No, I can't really tell you what holishkes means, unless, perhaps, it is derived from the Russian 'Halupches' which means 'beloved' or 'dear'," she says.

Asked if her recipes for these dishes derive from the region of Poland where she was born, Mrs. Schecter says she cannot vouch for their authenticity. "I was brought to Canada from Slonim as a very young child, and besides, I never watched mother cook."

Mrs. Schecter usually had other concerns, primarily a life-long commitment to Jewish education. "No, let's not say how long I've been teaching," she laughs.

At the mere mention of Jewish education, it is common for people to throw up their hands, shake their heads and be-

come away quite optimistic. "When the day schools started, we were only a handful, really pioneers in the field. Now, the afternoon schools are decreasing in importance precisely because even people with no Jewish education whatsoever, are sending their children to day school. Percentage-wise, I would say that the state of Jewish education in Canada is better than in the U.S."

Here are Mrs. Schecter's holiday recipes and she says that both dishes should be simmered until most of the liquid is absorbed and they are slightly caramelized.

Ruth Schecter's Carrot Tzimmes

- 1 1/2 lbs. - 2 lbs. carrots
- 3/4 lb. prunes
- 1/2 cup brown sugar
- 1 tsp. lemon juice
- 1/3 cup flour
- a couple of bones

1. grate carrots very coarsely. Place in saucepan together with prunes, bones, a pinch of salt and 3 1/2 cups water and cook 1 hour
2. in a bowl, dissolve the sugar in boiling liquid from the tzimmes mixture. Add lemon juice and flour, stir till smooth and return to saucepan
3. simmer for a further 2 hours

Ruth Schecter's Holishkes

- 1 head of cabbage
- 4 beets
- 1 lb. ground meat
- 1/3 cup raisins
- 1 1/4-oz. can tomato juice
- 1 tsp. lemon juice
- 1 bone
- 1/2 cup sugar

1. detach whole leaves from the cabbage, pour boiling water over them and leave till pliable. Slice beets
2. place half the beets in a layer in a casserole. Sprinkle a few torn leaves of lettuce on top of the beets and barely cover with water.
3. in a bowl, beat eggs and ground meat together, season with salt, add raisins
4. place about one tablespoon of meat filling in each cabbage leaf and fold up into parcels
5. place all the holishkes, on top of the beets, scatter remainder of beets and any extra scraps of cabbage over the holishkes. Tuck the bone among the holishkes. Add water up to the half-way mark and cook in the oven at 350 degrees for 30 minutes
6. pour in the tomato juice and simmer for another hour. Then, in a bowl, dissolve 1/2 cup of sugar in liquid from the holishkes, add the lemon and return to the casserole. Simmer for one further hour.

Chag Sameach!

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The struggle of Soviet Jewry has become an integral part of Simchat Torah festivities in recent years. Here, a Jew from the Soviet Union, carrying the sefer torah, disembarks from a plane onto the soil of Israel.

NCJW plans symposium series

By LEAH FEINMAN

TORONTO -

In response to a growing awareness of the roles of Jewish women, the National Council of Jewish Women, Toronto section, has organized a symposium entitled *The Jew Who Wasn't There* which will be held during October and November at Council House, 4700 Bathurst St.

The general meeting, Tuesday, Oct. 15, at 1:15 p.m. will feature Rachel Adler, author of the article *The Jew Who Wasn't There: Halacha and the Jewish Woman* originally published in *Dafka Magazine* and reprinted in *Response Magazine's Jewish Women's Anthology*, Summer, 1973. Mrs. Adler, who received her

B.A. and M.A. from Northwestern University, is currently working on her doctorate. She is co-editing an anthology on Jewish women.

Although she comes from a family which had been Reform for five generations, she became an Orthodox Jew in her late teens. Rachel Adler is married to an Orthodox rabbi and has one son. She resides in Minneapolis.

On five following Monday afternoons, from 1:15 p.m. to 3:15 p.m. the programs which will include group discussions, will have Hadassah Rosenberg, University lecturer, speaking on *Jewish Women in History*, Oct. 21; Rachel Schlessinger, teacher at United Synagogue Day School, will speak on *Sexuality and*

Jewish Law on Oct. 28, and Jewish Women in the Jewish Community will be discussed on Nov. 4 with Henrietta Chesnie, president, Holy Blossom Temple. Ethyle Levine, vice-president, Canadian Jewish Congress, and Rose Wolfe, immediate past president of JFCS. On Nov. 18, Rosalie Abella, Toronto attorney specializing in family law, will present *The Economic Role of Jewish Women*, and the symposium will close on Nov. 25 with Irene Fink, prominent

community leader, and Isabella Meltz, student and organizer of the Jewish Feminist movement in Toronto, discussing *Growing Up Jewish and Female*.

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The Great Synagogue, Moscow.

World traveller Leon Katz has just returned from the Soviet Union where he went as the only Jew among a delegation of 75 Ontario professional engineers and their wives. Two of the group's guides during the visit turned out to be Jewish, one of whom lost her job as a teacher when she applied to go to Israel. This young lady said she had been involved in demonstrations and a hunger strike on behalf of Sylvia Zalmanson. She told Mr. Katz it was very difficult to organize demonstrations these days because of police infiltration of Jewish groups. In Moscow and Leningrad, he attended synagogue services. After giving them religious artifacts, including a complete set of the Tanach, he was told of the continued need for siddurim, tallitot and tefillin. Excited by his trip, Mr. Katz plans to go to Russia again.

Michigan could very possibly get its first Jewish governor in the upcoming U.S. elections. Very much in the running for the state's top spot is Democratic candidate Sander Levin who incidentally, is the nephew of Sally Croft, wife of Senator David Croft. If elected, the former state senator and Harvard Law School graduate would become the 11th Jew elected governor in a U.S. state.

With the rabbis — Rabbi Henry Hoshander, Shaarei Shomayim, was elected president of the Rabbinical Council of America, Ontario Region, along with Rabbis Shmuel Stauber, B'nai Torah, as vice-president; Irwin Witty, Toronto Board of Jewish Education, secretary; Sheldon Goldsmith, Ben Zion, Oshawa, treasurer; and Melvin Burg, Beth David, Brantford, vice-president for the Ontario Region outside of the Toronto area. Rabbi Gedalia Felder, Shomrai Shabbat, was chosen honorary president. Rabbi Roy D. Tannenbaum of Oceanside, N.Y., replaces J. Benjamin Friedberg as spiritual leader of Ottawa's Agudath Israel Congregation. Rabbi Friedberg is the newly-appointed rabbi of Beth Tzedec Congregation. Rabbi Ira Book, formerly of Pride of Israel

Temple, was named to the pulpit of Congregation B'nai Israel, Daly City, Calif.

Prominent Montreal business executive Col. Joel Wolfe was elected chairman of the Canadian Zionist Federation, Eastern Region, to carry out the remaining two years of a four-year term left open by the resignation of Shirley Rabinovitch last June for personal reasons.

Cantor Ephraim Rosenberg of Beth Shalom Synagogue, is being honored by his own congregation's brotherhood at their first Breakfast and Tefillin Club meeting of the season Sunday, Oct. 13. Cantor Rosenberg in addition to being president of the Toronto Council of Hazzanim this year, was made an honorary fellow of the Cantors' Institute of the Jewish Theological Seminary of America last May. The executive vice-president of the Cantors' Assembly of America, Samuel Rosenbaum, is coming in from Rochester, N.Y., to be guest speaker at the breakfast which is co-sponsored by the Beth Shalom cultural committee.

What started out as just a hobby four years ago has now become a serious endeavor for wife and mother Linda Farber, whose first one-woman art show is now on view at Beth Shalom Synagogue. Presently studying with the Leaside Art Gallery group, Mrs. Farber is also heading towards a fine arts degree at York University as a part-time student. Her show is a nine-painting exhibit of acrylic abstracts. It runs to Oct. 13.

One of Canada's promising young artists, Alan Weinstein, is having a showing of some of his prints at the Peter Hess Gallery, Hamilton, Oct. 18 to Nov. 1. A regular exhibitor in national and international juried exhibitions, Weinstein's prints have been circulated across Canada by the National Gallery in the exhibition, *Three Printmakers*. He was one of four printmakers chosen to represent Canada at the International Biennial of Printmaking in Florence, Italy.



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Singer Jan Pe
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Tenor Jan Pe both perform and a gala dinner evoked by the Youth Organization Park Ballroom, Park, Oct. 28 at

The veteran of will speak about vitch activities around the world dinner honoring braham Parshar and philanthrop

Information ets can be obtain Mrs. Samuel Sa 7730.

Lubavitch also ced that for the the "Sukamobile in operation du intermediate day coth. The success on the back of truck, allows p campuses and plazas to perform holiday mitzvahs

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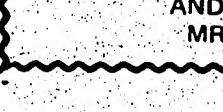


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TORO



Singer Jan Pearce

J. Pearce will both talk, sing

TORONTO - Tenor Jan Pearce will both perform and address a gala dinner event sponsored by the Lubavitch Youth Organization at Park Ballroom, Inn on the Park, Oct. 28 at 6:30 p.m.

The veteran opera star will speak about Lubavitch activities he's seen around the world at the dinner honoring Rabbi Abraham Parshan, builder and philanthropist.

Information and tickets can be obtained from Mrs. Samuel Sable, 489-7730.

Lubavitch also announced that for the third year, the "Sukamobile" will be in operation during the intermediate days of Succoth. The succah, built on the back of a panel truck, allows people on campuses and shopping plazas to perform the holiday mitzvahs.

Shul aims for more personal touch

By ROCHELLE CARR

TORONTO -

The belief that today's North American synagogue must be more responsive to the wide variety of members' needs resulted in an undertaking at Holy Blossom Temple entitled Project Isaiah.

Begun a year ago with questionnaires to the entire membership (over 900 were returned), Project Isaiah has now passed into the stage of Program Isaiah. Under the direction of Mrs. Felicia

Carmelly, now programs are being set up as a result of questionnaire suggestions and random personal interviews of synagogue members.

Many of the comments in the questionnaires revealed that the members want their synagogue to have a more personal touch. As a result, a young couples group, two singles groups, a pre-marital group and a group for newly-arrived Russian Jews have been formed. Many other small groups are also in the offing. The groups will vary, with the members in each group structuring their activities to meet their group's needs.

An attempt to meet the great diversity of members' needs is a challenge that seems made to order for Mrs. Carmelly. As she puts it, "All that has happened to me makes me want to work within the Jewish community. I understand Jewish history because I lived through it."

The director explains that, for example, she fully understands what the Russian Jews have gone through and with what they are still coping. After spending four years in a concentration camp (she was nine years old when first interned), she returned to her native Romania, by then under the

heel of communism. Disenchanted with the Communist regime, she eventually decided to leave Romania.

Like her Russian Jewish counterparts today, she too lost her job when she applied to emigrate to Israel. Speaking seven languages, she did hold a job as a researcher at the National Academy of Linguistics in Bucharest and she was a lecturer at a Bucharest University.

Because of her own life's experiences, she is

fully aware of the needs and concerns of the Russian Jews now coming to Toronto. As a result, the group she is organizing at Holy Blossom Temple will meet three times a week and will be geared to orient these people to every aspect of Canadian life from the structure of the Canadian government to an understanding of the agencies in the Toronto Jewish community.

As for the other members of the synagogue, Mrs. Carmelly believes that the synagogue must

be "a community that meets more than members' spiritual needs. The energetic mother of a 10-year-old daughter, Ramona, further explains that it is apparent by the large response to the questionnaire that "the congregation is at a stage of readiness" where new programs to meet members' needs will be most welcomed.

Waxmen

Cont'd from Pg 1

The new synagogue on Cline Avenue South cost over \$1 million but he is not impressed. It followed the Jews as they moved to the west end. Not for anything will Moishe Waxman get into a car on the sabbath. "I look after my rabbi and my shul" and the Orthodox Ohav Zedek congregation on Hess Street is within walking distance.

And so, when Moishe Aron Waxman walks to his new shul from the old family home on Vine Street, where he lives alone with only a roomer for company, he can look across to his first synagogue. In the foyer, next to a poster advertising a gasoline additive, still hangs the tablet commemorating the names of those who helped to build it.

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Analysis of the circumstances leading to the enslavement of the Jewish people in Egypt. The development of the concept of national liberation; textual problems; the role of Moses. Text: Bible, Hebrew-English

Jewish Magic And Superstition: RABBI RICHARD MARCOVITZ

Survey of Jewish folk beliefs; their origins and antecedents; the dybbuk and its role; the use of amulets, potions and incantations in Jewish tradition; the attitude of the halakha towards superstition. Text: J. Trachtenberg, "God, Jews and the Devil"

Reflections On Scripture: MR. ABRAHAM SHKOP (In Hebrew)

A philological and interpretive analysis of several Biblical books with an initial focus on the introductory verses of Genesis; the setting of the Biblical story; the meaning of Scripture. Text: Bible, Hebrew-English.

Critical Survey Of Modern Israeli History: PROFESSOR ARNOLD AGES

The creation of the Jewish State in turmoil; the Palestinian refugees and aftermath; Israel's relations with Arab nations, the Third World, the United States; internal strife in political and social sectors of Israeli society; the "earthquake" of October, 1973; the prospects for peace in the Middle East. Text: V. Segre, "Israel, A Society in Transition" (Oxford)

WEDNESDAY EVENINGS FROM OCTOBER 16 - DECEMBER 18

Major Thrusts In Jewish History: RABBI BENJAMIN FRIEDBERG

The Mideast roots of the Jewish religious experience; Israel as a community of God and the ramifications of its covenantal relationship; Jewish self-government in the Diaspora versus the Israeli experience; the meaning of exile; the Spanish period; the modern age. Text: A. Sachar, "A History of the Jews"

Overview Of Canadian Jewish History: MR. BEN KAYFETZ

The development of Canadian Jewry since the beginning of French Canada; analysis of the major Jewish centres including the history of Montreal and Toronto Jewry; the sociological factors; future trends. Texts: B. G. Sack, "History of the Jew in Canada"; A. Rose, "A Faith and Its People"

Medieval Jewish Thought: PROFESSOR FRANK TALMAGE

The religious and social philosophy of Maimonides. Texts to be announced.

Recent Israeli Fiction And Non-Fiction: PROFESSOR JOSEPH SHATZMILLER (In Hebrew)

Study of the works of Israeli novelists such as Amos Oz and A. B. Yehoshua. The mood of Israel as reflected in its literature; the critical optic of Amos Oz. Texts: Amos Oz, "My Michael"; Amos Oz, "The Israelis", and others.

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Arts



Called "Those Eyes," this is one of the paper mache works of Ian Leventhal on display at the Seedlings Gallery until Oct. 19.



"Hanging Around," one of the delightful paintings and sculptures in the exhibition.

Leventhal's innovative art merits its exposure at Seedlings Gallery

By PAULA DAVID

The Seedlings Gallery on 333 Queen St. W. is dedicated to introducing new artists to the community and giving them the exposure that many Toronto galleries are loath to do. In the past year, Seedlings has hosted many innovative and exciting shows, indicating the presence and talents of a young and promising group of artists.

One of these is Ian Leventhal, who combines a keen eye, a touch of eroticism and a sense of humor, resulting in a delightful collection of paintings and sculptures.

The show is divided into two main themes: women and the city.

A series of paper mache figures in various stages of dress and undress has captured the frivolity and slightly risqué poses characteristic of the flapper era. Stockings, garter belts and kiss curls abound throughout, and the solid bulk of these women defy their light paper mache construction. Miss Faritz stands elegantly on her stand, gazing out at the ladies of the Fantasy Follies, the entire group creating a refreshingly bawdy atmosphere.

In the Three Graces, the women appear in a

collage of bustling cityscapes, forming a triptych of line and color fields. Flat simple colors bring out the black and white line drawing in the background. The simplistic perspective is enhanced by the rich tones of the collage. However, the occasional curled corner mars the overall smoothness of the piece.

Landmarks is a series of six silkscreened historical buildings in Toronto. Executed in a simple line drawing style, they define the elegance of the buildings without the architectural pretensions often found in this type of drawing. Sunset City captures the color and mood of early evening that is peculiar to the urban environment. Skyscrapers crowding the horizon, illuminated by purples and blues of a setting sun, are arranged with a minimum of line and a maximum use of design.

It is this mastery of carefully arranged line and color, that individualizes Leventhal's work and gives it a unique character. Hints of Lichtenstein and commercial art of the 30s are combined with the bustle of today's urban life, creating an energetic and enjoyable result.

Whether or not it exists, the collection does not appear to be overwhelmed with hidden abstract meaning, and the works stand on their own, to be viewed with the pleasure and sense of fun that they exude. For a 'child of the 50s', Leventhal has done a fine job of capturing a mood of the 30s. His highly stylized sense of design prevents a nostalgic theme from becoming overly sentimental.

The prices of Leventhal's work are extremely reasonable, upholding one of the gallery's desires to make original works of art easily accessible. The collection is well displayed, fun to view and affordable. Fledgling collectors as well as seasoned gallerygoers should definitely make a point of visiting the Seedlings Gallery while Ian Leventhal's work is on display. The show will remain at the Gallery until Oct. 19.

One thing is sure, you won't fall asleep in this production, the noise will keep you awake.

Danny Freedman does his best with various small, underwritten parts, and Peter Jobin is noble humble and controlled as Riel.

However, when one leaves the theatre, isn't these few performances you remember, it is the long, noisy, boring evening you just spent.

The production, *From The Boyne To Batocche*, is an unfortunate way to begin the new season at the Toronto Workshop Productions.

This potentially powerful but ultimately dreary work by Stephen Bush and Rick McKenna is about revolution and how rebel leaders and their causes are not different, when you come to think of it.

The play shows the similarities between the Irish rebel, Thomas Scott, and his efforts to have a free Ireland, and later a free Canada, and Louis Riel, the Metis rebel who wanted independence for his people. There is an interesting scene in which Scott and Riel deliver a pleading speech in unison, thereby showing that although they are from different cultures, they really have the same ideals.

Director Bush has created various interesting scenes in this production, such as the death of Riel being symbolically associated with the driving of the last spike of the trans-Canada railway, or the pageant scene at the beginning of the play. But these scenes are like small chunks of meat sunk in a bad soup.

Bush has been unable to create a sustaining mood throughout the play because of fuzziness of thought concerning what he and McKenna want to say, poor actors, and too much activity from different areas of the stage — actors talking simultaneously about different things, yelling, and behind all this activity is George Taros' loud mu-

By SHELDON KIRSHNER

TORONTO —

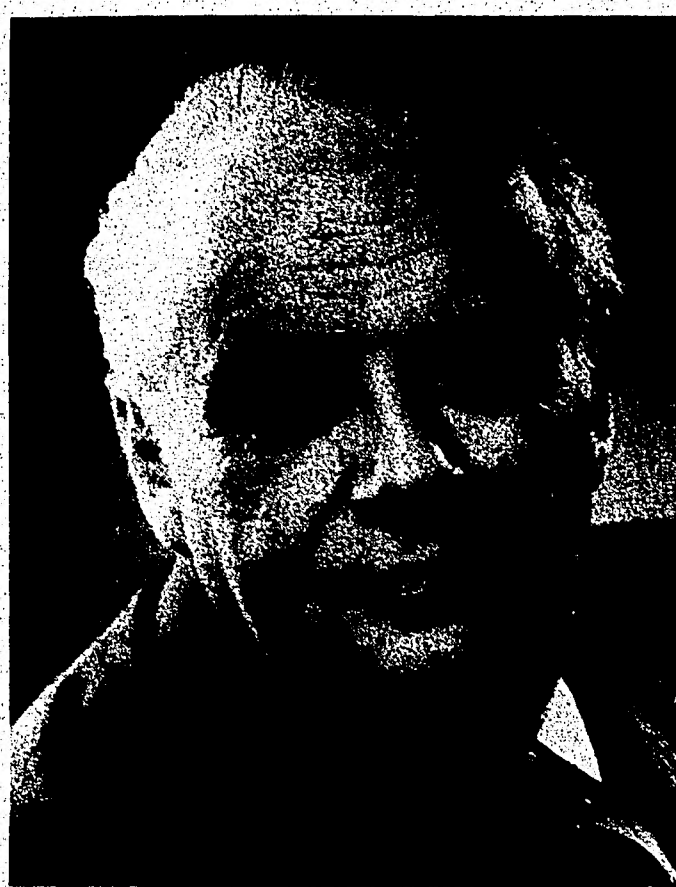
To Canadian opera lovers, the name Herman Geiger-Torel has become synonymous with excellence.

Herman Geiger-Torel, a refugee from Nazi Germany, not only presided at the painful birth of the Canadian Opera Company, which was founded 24 years ago, but as general director of the company since 1959, he has watched its annual season grow dramatically and its box office receipts skyrocket.

Yet Geiger-Torel is worried. He lives with the daily thought that opera must continually weather financial storms every few years, and continue to satisfy the fickle taste of the public upon whom it is utterly dependent. Nevertheless, Geiger-Torel considers himself fortunate because the Canadian Opera Company has managed to survive the vicissitudes of time, and gain widespread public acceptance, without compromising its artistic principles.

"The fact that the company is still alive and has reached a degree of professionalism undreamed of at the beginning makes me happy and proud," admitted Geiger-Torel, a fatherly, soft-spoken man who is the epitome of old fashioned European charm.

In its 24 years of existence, the Canadian Opera Company has become the biggest and most successful company of its kind in this country. From a mere 10 performances in 1950, the Canadian Opera Company has increased its annual season to 40 presentations, spread over 6 1/2 weeks, in 1974. And from an attendance of 14,000 and box office receipts of \$37,000 in



Herman Geiger-Torel of Canadian Opera Company.

1950, the company saw its attendance rise to 99,000 and its receipts to \$722,000 last year. Part of the company's success in attracting a much larger audience stems from the fact that after 1961 the Canadian Opera moved its headquarters from the cramped confines of the Royal Alexandra Theatre to the spacious O'Keefe Centre.

Although it is generally acknowledged that Geiger-Torel has had admirable success in popularizing opera in Toronto and throughout Canada, he concedes to being somewhat dissatisfied with his accomplishments. He feels the com-

pany's development has been "very slow, much too slow" to date. Pondering the uncertain future, Geiger-Torel hopes someday his company will have its own opera house, and play to a full season.

But Geiger-Torel is pessimistic about realizing that dream. "I may not see it," he said plaintively. "I am disappointed. I had hoped I would see it."

Geiger-Torel, whose unbending high artistic standards have inspired a generation of opera lovers, singers and musicians, was born and raised in Germany, scion of a long and illustrious line of rabbis and cantors who

settled in Frankfurt at the outset of the 17th century. Geiger-Torel's great-grandfather, Abraham Geiger, was a famous rabbi and philosopher, a founder of German Reform Judaism. "He was a revolutionary and he was hated — and adored — by many Jews," said Geiger-Torel.

When Herman Geiger-Torel embarked on a musical career centred around stage direction of opera and drama, his father, a prominent lawyer, was not entirely pleased. He wanted his son to follow in his footsteps. "I was the black sheep of the family," laughed Geiger-Torel, his blue eyes twinkling.

With the accession to power of Hitler, Geiger-Torel decided to leave Germany. His parents, however, elected to remain behind, hopeful that National Socialism was only a passing — and erratic — phase in German history. But they, too, finally departed, several weeks before the outbreak of World War II. They eventually settled down in New York City.

Many members of his

family perished during the war, unable to escape "resettlement to the east." His grandmother, grief-stricken at discovering that she would be shipped off to a concentration camp, committed suicide.

As the remnants of his family disappeared in ashes and smoke, Geiger-Torel continued to eke out a subsistence living as an opera director. "My profession was my good luck," he said, "it helped me survive."

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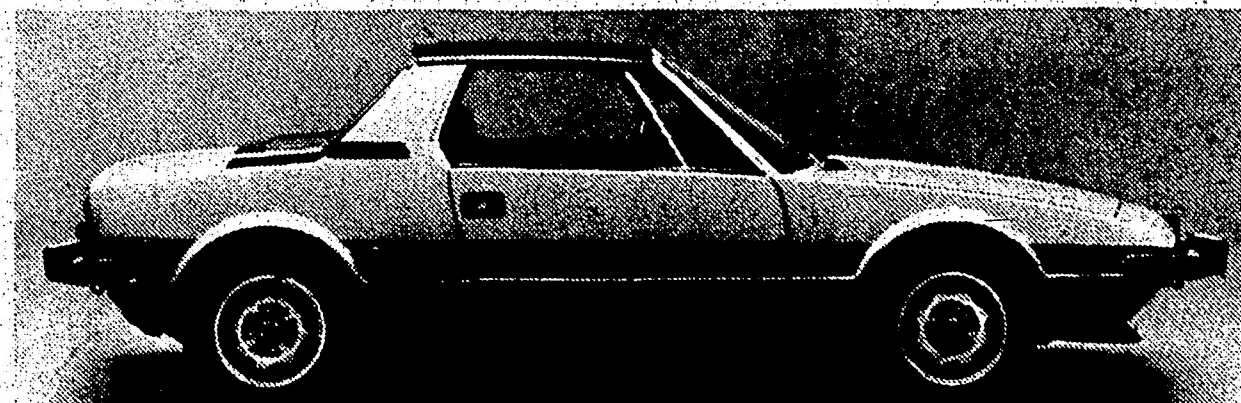
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Performers' fees should equal that of general public

music

By RICK KARDONNE

Performing artists in Canada earn the lowest income in the country, according to a recent Canada Council survey.

"The average income of professional musicians, actors and dancers in 1971 was lower than that of the entire Canadian labor force," the study, *An Analysis of the Performing Arts of Canada* said. "Performing artists were employed for slightly more than half their available work time, and 3/4 of them had secondary occupations. Most were unemployed 16% of the time."

The results show the following findings: the mean age of professional performing artists was 34; about 2/3 were Canadian citizens with 26% from Britain and America. The mean income was the highest for musicians (\$7,500) and the lowest for dancers (\$4,500). Actors averaged \$4,500. Male artists earned about \$2,000 more on the average than females in all performing fields.

I would like to add

several observations to this gloomy report, pertaining especially to Toronto. First of all, there are fewer nightspots where professional musicians can work full-time in Toronto than any other North American city of comparable size; the reason for this, in my opinion, being the antiquated liquor laws of Ontario. No nightspot can be expected to survive without a liquor license, which is difficult to obtain. Since a good proportion of the better-known nightspots import big-name groups from elsewhere, this further limits available outlets for local professional musicians.

The two TV networks and the advertising agencies constantly use a small, closed clique of

studio musicians, completely ignoring the fact that the Toronto musicians' local union is the fifth largest in North America.

In no other North American city have I found to be such an artificial atmosphere of upper-class pretension as that which surrounds most of Toronto's theatre and dance events. Yet, if the above statistics are to be any sort of a guide, the lives that the great majority of performers lead (except for those of wealthy families and perhaps a few big names who have been around for a dozen years) are anything but upper-class.

According to the Actors' Equity scale, most

of the performers in the dozen-or-so small theatres around downtown Toronto earn \$100 per week; scarcely enough to live on today. (In New York, the minimum off-Broadway union scale is \$300 per week). I don't know how much each professional dance company, from the National on-down, pays, but if the statistic is anything to judge by, here is a case where a strike is desperately called for.

I am sure that when one realizes the years of intense study required to be a professional dancer, the financial compensation is triply insulting.

Toronto's physical safety is undoubtedly what keeps many of these performing artists here. I am afraid that the powers - that - be use this fact to exploit Toronto performing artists, forcing them to accept conditions of pay that

nobody in New York, Chicago or Los Angeles would tolerate.

If there is to be a thriving Jewish alternative performing arts scene in Toronto, which I think is necessary in both music and theatre,

it must pay its performing artists on a scale at least as comparable to that of the general Canadian work force. The high turnouts at most Jewish cultural events here would make this entirely feasible.

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Merle Langbord Levine and Martin Kravitz work with "special students" in a group setting in their newly opened Toronto private learning centre. It offers remedial instruction, tutoring and homework assistance.

Chance reunion at delicatessen leads to opening of learning centre

By MIRIAM HERMAN

TORONTO —

Most parents would agree that one of the basics of a child's education is learning the three R's.

Once a student masters the art of reading, writing, and arithmetic, he/she is well on the way to a bigger and better world. And for the most part, that is the way it happens. But not always.

There are youngsters for whom the pathway to knowledge is a tortuous, frustrating route. To them, the every-day learning process looms almost insurmountable. Just staying in the mainstream of the classroom becomes an uphill battle all the way.

These are the children who have what is called learning disabilities. Which in very simplistic terms means they are not performing up to snuff but are bright enough to do so. The causes and the symptoms are at great variance but they can often be helped by special education programs giving back-up instruction, additional attention and lots of understanding.

That's where Merle Langbord Levine and Martin Kravitz come in. Teachers with specialist certificates in special education, they have just opened a private learning centre offering remedial instruction, tutoring and homework assistance.

"These kids spend five hours a day in school, which for them is five hours of misery," Kravitz said.

Up to now, both teachers have been working

within the Ontario school system. Mrs. Levine has been teaching for 15 years, with just enough time off to be mother to two young daughters. Four of those years were spent on the staff of Toronto Jewish schools, and the last four as an itinerant learning disabilities teacher with the Toronto Board of Education. Kravitz, a graduate of Stratford Teachers' College (the first and only Jew to do so), has been with the Kitchener-Waterloo secondary schools where he initiated the first "reading lab" program in an Ontario vocational school.

A chance reunion over corn beef sandwiches in a Toronto delicatessen last winter (they are old high school chums) resulted in a partnership to set up a remedial education clinic of their own. After months of research, planning, and sheer physical effort, with Kravitz commuting from Stratford every weekend, the Toronto Learning Centre opened its doors Sept. 3.

The centre's overall emphasis is on a remedial and developmental program geared to a totally individual approach. Although students are in small groups, they are taught on a one-to-one basis, according to their needs and rate of progress.

Assessment of each student's problem is based on interviews with parents and teachers, observation of the child in the classroom and on the students' own learning capacities.

The schedule is divided into eight-week sessions with two one-hour periods a week. Students are given

permission to leave their regular classrooms to attend the sessions.

Mrs. Levine and Kravitz see their program as a liaison between school, parents and the centre.

"We are here to complement the classroom teacher," Mrs. Levine said. "We do a follow-up check with the school at eight-week intervals and will co-ordinate an assistance program for the teacher if required. Also, we provide progress reports for parents, teachers and/or the referral service."

Because of the many aspects of learning disabilities, the staff is rounded out by Dr. Donald Kennedy, a consulting and educational psychologist with a specialist certificate in guidance, who comes in on a part-time basis. Further back-up comes from a well-rounded board of directors representative of various medical, psychological and social disciplines.

A visit to the centre, a second floor suite in a brand new building on Lawrence Avenue West, points out the intricacies of such a project.

The sun-filled resource room, where most of the instruction takes place, simulates classroom atmosphere as much as possible. Portable enclosed desks provide privacy when needed, and can be rolled over to join in group instruction as the student progresses.

The equipment ranges from the more sophisticated audio-visual aids, such as control reading machines and tape recorders, to simple everyday games of chance and good old-fashioned plasticine.

What would appear, at first glance, to be a rather unlikely partnership — she, petite, dark-eyed, dark-haired, speaking of their work in soft tones of serene confidence, and he, tall, energetic and kind of bulky, enthusiastically pouring out a rare kind of sensitivity and sincerity — is in fact, a successful working arrangement of kindred viewpoints and goals.

Added to that is the fact that the twosome is actually a foursome. Husband Andrew Levine, a clothing manufacturer, pulls things together as business manager and all-in-one "chief worrier." Merle Kravitz, a registered nurse, had confidence enough in her husband's dream to pull up stakes and move with their two daughters from Stratford to Toronto. Her medical background is put to good use in assessing when necessary.

One thing is obvious when you meet them — they are all operating on the same wave-length. Maybe that's why Mrs. Levine kept saying that their four-way partnership was "beshert." And what better way to begin it all than over a corn beef sandwich.

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